

School has been opened by two planters anxious to do good to the natives around them. We stayed at the house of one, who, with his wife did all he could to make our visit a success.

While there I went out visiting some of the heathen houses, and though I heard afterwards that these very people had been the fiercest opponents of the school and the work of the catechist, with one exception they listened very gladly to what I had to tell them. In the evening we had a meeting in the school, when we had addresses in both Tamil and Canarese as our audience was mixed. It was very fairly attended for a first attempt. I think the presence of our host brought a good many, as they were mainly people in his employ. How one wishes there were more planters not afraid or ashamed to show to those under them that they believe in their religion. Often the catechist is met with this objection when he is preaching to the coolies, "If this were true our master would tell us about it, but he very often gives money to our gods."

The school here has made a good beginning and there are two Thurumber boys amongst others learning, so that the light of Christianity is reaching even that dark tribe. On our return to Gudalur the next day, we tried to visit the houses of some cultivators we had been told about, the other side of some ricefields, that we passed on our road. But after sinking above our boots in a bog which got more dangerous every step we went, we were obliged to give it up as hopeless. The people who live there have evidently some other path which we were not successful in finding.

That evening the catechist and I went to a village near the Travellers' bungalow where we were staying and spoke to the coolies, both men and women, on their return from work. We had first a Canarese audience then Malayalam, then Hindustani; one Canarese gospel was sold and one Hindustani one given beside several tracts in different languages. But before we can do much in the way of Scripture distribution in this district we must teach the people to read, hence our desire to open schools wherever we find a suitable centre and have the money to do it.

On Wednesday morning Miss Wallinger went with me to the Thota village I had visited before. We saw some of my friends of the former visit, but some were strangers. This time they were mostly women as the men were gone to work. One of the women followed us to another section of the village to hear more and after both the catechist and I had spoken at some length, she still was not content, but wanted me to tell them what I had told the people down below, shew them the pictures and sing and go through the whole performance. When I handed them one of the pictures to

look at close, the others at first all drew back frightened, till she broke the ice for them by first receiving it into her hand.

In the afternoon I went to a children's service that is held every week in our school for the heathen boys attending there. You would have found it hard to believe they were heathen could you have seen them kneeling reverently with closed eyes and clasped hands during the prayers, or heard one of the elder boys read very distinctively and nicely the lesson chosen, (the children in the temple shouting Hosanna) or seen their attentive little faces during the address. That over, I went to visit a native Christian family who had the day before lost one of their children. We read together the raising of Lazarus and had prayer.

Thursday morning I went by request to meet a number of men, Hindus, who professed to have intellectual difficulties which prevented their accepting Christianity. The catechist went with me and they placed a bench for us on the wide verandah in front of their little bazaar while they seated themselves on the floor in front of us, a crowd soon collecting round. I took St. Paul's address to the Athenians to which they could find nothing to object so they soon left that and returned to their favourite difficulties—why God had created man with free-will, the origin of evil, how it was possible for God to become man, how it was possible for God to die—that it was against law and justice that one should be punished for another and so on.

We stayed talking for an hour or so, and finding they had not read the Testament for themselves but had simply read these objections in some of the anti-Christian literature so much in circulation in India now, I promised to send them one on condition they would read it which they promised to do.

From there I went to visit some houses near by both Hindu and Mahometan and had very attentive listeners in the women. In fact the only place in Gudalur where I could not get a hearing was in the neighbourhood of the Roman Catholic priests' house who seems to have taken the trouble to warn the people against us. And then the next day we commenced our return to Ootacamund very thankful for the opportunities of the last few days, but longing intensely for a clergyman who could work both amongst the English people and the natives and cope with the peculiar difficulties of the place in a way that it is impossible for us to do. Will you pray that God will keep faithful and walking near to Him our schoolmasters and catechist who are labouring there, that they may be kept from falling and used to bring many to the Light?

THE new Lord Mayor of London is an earnest Churchman.